



## Lamanites urged to live the commandments



Prior to his address, President Kimball receives the Elk skin award from Miss Indian BYU.

President Spencer W. Kimball urged all Lamanites: Indians, South Americans, Mexicans and Polynesians to live the commandments and prove worthy of this land provided for them during a speech to the Lamanite audience on Feb. 25 in the de Jong Concert Hall.

"The Lord is not exaggerating in the slightest when he says this is a land choice above all other lands," said the President. "The title to this land is conditional. He that possesses this land will serve the Lord or be swept off," he

emphasized. "We must live the laws of God, serve him in truth, and be of good report."

President Kimball began by giving a background of his association with the Indians. "My father Andrew Kimball was an Indian missionary in the territory of the United States which is now the state of Oklahoma. He would travel throughout the territory at a time when there was no mission home, no mission cars, not even a mission horse!" he chuckled, displaying his well-known sense of humor.

"He loved the Indians," continued President Kimball. "He would sing the songs and chants of the Cherokees. As children we would often ask him to sing these songs at family home evening."

President Kimball's patriarchal blessing indicates a special mission to the Lamanites. He read, "You will preach the gospel to many people, but more especially to the Lamanites for the Lord will bless you with the gift of language and the power to portray before that people, the gospel in great plainness. You will see them

organized and be prepared to stand as the bulwark round this people."

On September 13, 1946, President George Albert Smith asked Elder Kimball to take over the work of the Lamanites.

"Since then, I have gathered with them around their campfires, chanted their songs, broken bread in their homes. I've found that they respond to the same teachings, they have the same emotions, and for the most part are faithful. The faith of the Lamanites is basic in their lives and is a pure, unadulterated faith."

"The Church has a unique interest in the Indian people and their development," continued President Kimball. "We have common fathers in Abraham, Isaac, and Jacob. We have the same ideas for the future. We've been separated into Lamanites and Gentiles, but now we move forward together. We are brothers and sisters under the skin."

President Kimball said it was providential that the saints were forced from their homes in the mid-west and moved closer to the Indians, "so that we might all grow together."

"This is my home, with you," he added sincerely. "You are my people, and I love and appreciate you."

President Kimball then outlined the history of America relative to the Indians. The Lord saw this great and valuable land was not being used as the Indians could use it, he explained. Thus, it was not by chance that Columbus discovered America. Nor was it "just a series of happenings" that those who settled the land were basically good people with high ideals.

"The Lord knew that if the gospel was restored as it was in the early days, people would be killed," said the President. "So, he waited until the people developed a degree of freedom. After the country and its government were well established, the Lord moved to do this which he had been planning for you," President Kimball told the Lamanites.

"The gospel was brought back to the earth, not for Joseph Smith, or my grandfathers, or the Gentiles alone, but for you," he continued. "It was necessary to preserve the gospel and bring it forth by people who were in a position to do it. The Lord has had his hand in these matters," he added. "He has preserved this country and the gospel for you."

"The Lord wants a great people to be leaders," commented the President. He emphasized the need to seek words of wisdom, to learn by study and by faith, and to teach one another.

He praised the Indian Placement Program. "I can see the graduates of that great service here at BYU," observed the President. "The work you have done here is superior."

Speaking of the Indians' opportunities to obtain an education, he quoted the words of "Go My Son." "Far more of you folks get degrees and go out and accomplish great things," he told the audience, comprised of mostly LDS Lamanite students. "We expect numerous great accounts of your faith and accomplishments."

"The Lord has given you a choice land, a sweet spirit, good bodies, shiny black hair. As long as we occupy the land with honor and distinction and cleanliness in all things, it is yours and ours."

## Indian Agriculture and Home Management Conference reviewed

By KEN ROBBINS

More than 150 Indian leaders and their wives from the United States and Canada recently participated in the Fourth Annual Indian Agriculture and Home Management Conference at the Brigham Young University located in Provo, Utah.

The conference convened Tuesday, February 25, 1975, as Spencer W. Kimball, President of the Church of Jesus Christ of Latter-day Saints, addressed the participants in the de Jong Concert Hall on campus. It was the first such address by an LDS Church President at a BYU Indian Agriculture and Home Management Conference.

Martin Aguilar, former governor of San Ildefonso Pueblo and conference coordinator, stressed "Indian Culture" as a first priority, and next to that "the improving of one's education. Education will better the reservations and better yourself," said Aguilar.

Aguilar is a non-LDS Indian who believes in the power of prayer. "Get help from God and

Christ in prayer and ask for help in understanding," he said.

Aguilar said that the BYU programs, conducted by the Institute of American Indian Services and Research, have helped the pueblo tremendously. He said that farming has increased in the New Mexican Pueblo 99 per cent since the program began three years ago.

The University presently assists 40 tribes with more than 70 different types of home improvement and agricultural programs.

In addition to a tour of the BYU Campus, the male participants toured the 700-acre farm located 11 miles south in Spanish Fork, Utah. There they were shown the fields of alfalfa, corn, barley, and soybeans, and the fruit orchards.

Dr. Raymond B. Farnsworth, agricultural director of the conference, reported on the various methods of irrigation including a new pivot sprinkling system.

The group also inspected the 80 head of beef raised on the farm, the dairy barns, and 545

milk cows which produce more than 3,900,000 pounds of milk annually. This represents a return of \$775.00 per cow. All of the milk produced on the BYU farm is processed and used by students and faculty on campus.

Dr. Farnsworth pointed out that BYU maintains the farm in order to remain accredited in agriculture, and that the farm is ranked among the top ten in the nation operated by a university. More than 400 students are involved in field trip studies to the farm and more than 150 students have laboratory and class projects each year, he noted.

These studies range in scope from the effects that growth rate and breeding management have on physiological development of heifers, to the influence of energy levels on milk production.

While the men were touring the farm, the women were busy at work in home management workshops. Louella Tailbull, of Fort Wingate, New Mexico, presented an informative program on nutrition entitled "Health is Happiness." The women also heard a lecture, "You Are What



Evan Holly, former Navajo Tribal Councilman from Red Mesa and chairman of Takotal Farm Co-op, check out some of the livestock at the BYU Dairy with Pete Benally, vice chairman of Montezuma Creek, Utah and Newell Checketts, supervisor of Indian projects at Blanding, Utah.

You Eat," by Anna Benally of Shiprock, New Mex.

During the Wednesday luncheon, Grant Fox, from Standoff, Alberta Canada, was honored for his contribution to a tribal irrigation project he encouraged and carried out. Mr. Evan Holly, Tohotali, Utah was also honored for his great agricultural contribution at Many Farms, Arizona.

This past year, Mr. Holly developed a 370-acre farm with 160 acres of alfalfa and oats, and

200 acres of fall wheat. He also planted 144 fruit trees, installed three miles of mainline pipe, five electric pumps, and cattle crossing to all entrances of the farm, and added a seven-acre pond.

On Wednesday afternoon, the women attended an all-Indian fashion show featuring traditional costumes of the various tribes. The highlight of the program was the fashions of the foremost Indian designer, Mrs. Mabel Harris

(Cont. on Page 9)



# "Spiritual Roots of Indian Success"—Indian Week 1975

## Aftermath

It was  
It will be  
Forever in our memories  
Abiding. ....

Our energies, our zeal, our enthusiasm,  
our thoughts, our words, interpretations,  
talents, efforts, diligent work,  
prayers, our worries, our support  
our expression of love from our hearts,  
our embraces combined to produce something beautiful.

We've strengthened our tree reaching from Mother Earth to the  
Great Spirit in the clear blue sky.

We, with our many branches for there are many of us, have  
become more stalwart.

We've dug a bigger root than before deeper into the rich  
brown succulent soil of Mother Earth.

For our dig, we'll receive promised blessings, our branches  
will extend fruit, pure and luscious, to succor the needs of our  
brothers and sisters of the forest.

Who knows it better than we-Indian Nations here at B.Y.U.  
We are Lamanites, we are one—We bear the same fruit.

Let us strive with each other, to be one—  
To keep our roots firmly planted  
Our branches stretching upward praising  
Bear purer succulent fruit  
Then our Brother who created all the beautiful things  
around us  
Who watches over our campfires  
Will shine on us and weep over us, for our strengths  
and weaknesses—  
Look! we've grown already. See?  
We'll not fail together  
And Wakan Tanká

We have beat the drum in unison We've succeeded—  
Let us remember what we have done,  
Treasure them deeply and warmly  
Let us store, give, build and create to produce something  
greater  
At our next gathering.

Peacefully, silently, strong and warm  
Continue to beat the drum within our hearts—

## IWSC expresses gratitude

(Reprinted from the Daily Universe)

Editor:

I write this letter on behalf of  
the Indian Week Steering  
Committee; the Lamanite  
students who planned and carried  
out the festivities of Indian Week.  
We want to express our gratitude  
to the ASBYU offices of  
Organizations and Academics for  
their part in the funding of a very  
successful and inspiring Indian  
Week at BYU.

The Lamanite students of BYU  
(over five hundred) are ever  
willing to share their cultures with  
their non-Lamanite friends. For  
that reason, every event but one  
was open to all BYU students.  
The only exception was the talk  
by President Kimball on Tuesday,  
where he had asked to address an  
all-Lamanite audience. And even  
that was televised live to five  
different public locations on  
campus. In nearly all the other  
events, students and guests were  
admitted without charge.

We were pleased to see the  
many non-Lamanite students and

their friends attend and enjoyed  
the Indian Dances, the Talent  
Shows, the "Song of the People"  
pageant, the stomp-rock dance,  
the fireside-testimony meeting,  
the arts and crafts displays and  
demonstrations, and the Lamanite  
Generation show. In fact, we want  
to express our apologies for the  
crowded conditions at the Indian  
Dances and the Lamanite  
Generation show. We were simply  
not prepared for the tremendous  
turnout. Traditionally, at Indian  
dances we have all spectators  
participate sometime during the  
evening. This year there just  
wasn't room. We will plan for a  
larger facility next year.

As Lamanites, we have a strong  
desire to promote and preserve  
our culture and our identity. The  
Book of Mormon and modern  
prophets, notably President  
Kimball, have reminded us that  
ours is a special calling, and that  
we have a special role to fill. For  
example, we are told that we will  
be organized and prepared to  
stand as a shield and a bulwark  
around the Latter-Day Saints.

Already, Lamanites (both  
members and non-members) have  
fearlessly stood up and spoken out  
in defense of the Mormons where  
they were being maligned. Most of  
the Lamanite BYU students feel  
deeply indebted to the church and  
it's members for their help  
through the missionary programs,  
the seminary programs, and the  
Indian Education programs at  
BYU.

This year we have carefully  
disbursed and accounted for the  
ASBYU funds used during Indian  
Week. With affection and  
gratitude, we thank our brothers  
and sisters of the BYU student  
body for their support of the  
1975 Indian Week.

Sincerely,  
Tony Schuerch, Chairman  
Indian Week Steering  
Committee

## Thank-you

Dear Mr. Schuerch,  
Thank-you so much for the  
beautiful week at BYU. I  
enjoyed myself immensely and  
was impressed with the Indian  
week.

I especially enjoyed being  
with the Indian students and  
participating in the activities.  
Thanks again and best wishes.

Miss Indian America XXI  
Claire Aca Manning  
The bracelet is beautiful!

Sincerely,  
Dallin H. Oaks

## Thanks from BYU president

Dear Tony:

This is a brief letter of thanks for the dignity and appropriateness of  
your letter to the editor in the March 7, 1975 issue of the Daily  
Universe. So often people forget to say thanks, especially to you large  
groups. I compliment you and your fellow workers for this gracious  
gesture.

# An Indian Moses is needed now!

By Howard Rainer

(This article took third place honors in the Indian  
Week essay contest.)

If there was ever a time in the history of the  
American Indian when we needed charismatic  
leadership, it is NOW! We need a dynamic leader who  
can challenge and motivate the waiting masses of  
intelligent, talented young Indians today. We need an  
Indian Moses who can help unharness the reservoir of  
boundless energy that our Indian people throughout  
America possess.

Today, we can only read and reminisce about how  
great our past leaders were—men like Tecumseh, Red  
Cloud, Osceola, Ouray, and Chief Joseph who left  
their mark in paving the way for our survival and  
progress. They played their historic role; but today  
the memory of those great leaders cannot satisfy the  
yearning desire of restless Indian people for noble  
men to come forth and lead them again.

Our younger generation, either silently or openly, is  
asking, "Where can courageous present-day leaders be  
found?" The mass media in America has contributed  
in creating several daring contemporary leaders such  
as Dennis Banks, Vine Deloria, Vernon Belcourts,  
and Russell Means; but where can we find that unique  
and gifted leader who will be able to give our Indian  
people direction in gaining spiritual strength, political  
and economic prominence and faith in the future?

Can such powers be found in one man? Can our  
Indian men today have the power to stimulate  
thousands to collectively act in one cause? I say,  
"Yes, they can!" Our history has proven that when a  
time of crisis was upon us, Indian men came forth  
with these strengths and saved our heritage and life's  
blood from total destruction.

We cannot wait another one-hundred years for  
leaders to arise. We need great orators like Red Jacket  
and Samuel the Lamanite; spiritual guidance from  
men like Black Elk and Ammon; charismatic  
personalities like Crazy Horse and Moroni; and the  
political pragmatism of Pontiac and Mormon.

We are in dire need of that powerful leader who can  
command both respect and cooperation from Indians  
and non-Indians alike. We need an Indian Moses who  
can go forth among our people and give them hope,  
courage to change, and the challenge to become part  
of the greatest Indian movement of all—preparation  
for the coming of Jesus Christ in His finest hour.

Like the Indian youth across America, we in the  
Church of Jesus Christ of Latter-day Saints also look  
with great anticipation to the day when leaders will  
emerge with whom the youth can identify, leaders  
who can make them spiritually excited to excel to  
their fullest potential. We see many great and  
dynamic non-Indian contemporary leaders paving the  
way for the Church, but there is still a deep longing  
to see our native spokesmen representing the Indian  
and his way of life.

The price of leadership is high. In all aspects of  
leadership there is loneliness, frustration, temptation,  
depression, heartache, sacrifice, fatigue, and mental  
anguish. The question arises then, what obligation do  
we as followers have if we desire an Indian Moses to  
come forth? There will definitely have to be a change  
in our direction and attitude in regard to rewarding  
and paying respect to the present leaders we have  
chosen to follow.

We must begin to recognize that honorary chiefs,  
honored speakers, and other positions of achievement  
will have to be Indian. Unfortunately, Indian leaders  
will never value the price of leadership if we continue  
to hail the non-Indian as having qualities far superior  
to ours.

A concerted effort must begin to reward our own  
Indian people who have paid the price in their local  
areas to withstand the pressures of religious and social  
persecution that result from living a life contrary to  
other Indian people.

If we expect to have the kinds of leadership which  
we so desperately need, we must stop dwelling on all  
the faults, shortcomings, and petty jealousies of which  
we are guilty as Indian people towards our potential  
leaders.

In essence, we must take a harsh look at ourselves

and ask if we have not destroyed many potential  
leaders because we were selfish, non-supportive,  
unenthusiastic, or just too lazy to stand up and be  
counted.

There are many kinds of leaders for many kinds of  
movements, but if we are looking for the special  
Indian Moses who can fulfill our dreams, the answer  
is in developing and maturing those Indian men who  
have potential to stand for the Church and its way of  
life.

There will always be differences in political and  
philosophical ideologies, but there is no diversion in  
the charted course we must take as Latter-day Saints  
to prepare for the building of new Jerusalem, the  
gathering of Israel, and the readying of Indian  
families for worthiness to dwell in the celestial  
Kingdom.

At a time when the non-Indian has witnessed  
leadership problems with Watergate, the resignation  
of the President of the United States, the corruption  
of local and city governments, and the deterioration  
of moral ethics within the legal profession, the source  
of most national leadership, the American Indian  
could be a ray of hope to save this great country.

We have proven our loyalty and courage to our  
nation when the Indian became the highest  
volunteering group of any people during both World  
Wars. We have had great statesmen and defenders of  
the Constitution of the United States. Could we not  
help at a time when leaders are needed to exemplify  
moral character, dignity, and faith in the Priesthood  
of God? Could it be that our Indian young men have  
the potential to be statesmen of the first order of this  
country as prophesied by one of the great prophets of  
our Church in 1959.

Yes, if there was ever a time when our country,  
Indian people and the Church needed an Indian  
Moses it is now. If he could come with humility, but  
with firmness, with Priesthood dignity, loyalty and  
love for his Indian people and for God, WE ARE  
READY FOR HIM. WE ARE READY TO BE LED.  
THE TIME IS NOW, AND AN INDIAN MOSES  
MUST COME SOON.



# Funding blamed for fights

WASHINGTON (AP) — The manner of paying for the education of Indian students at the Intermountain School in Brigham City, Utah, may have something to do with an outbreak of fights there this week, says Rep. Gunn McKay, D-Utah.

McKay, who was responsible for organizing an all-Indian commission that recommended the school be opened to Indians from all tribes, said the future congressional funding bills will be worded specifically to designate funds for the benefit of all students, not just students of one particular tribe.

Meanwhile, at Brigham City, an undetermined number of students were called home by parents Wednesday following reports of three days of disturbances on the 500-student campus.

Public relations spokesman Ferrin Allen said parents from Fort Duchesne, Utah, and Fort Hall, Idaho, were at the school taking their youngsters home.

Parents of the same tribes, plus the northern Utes and Shoshone-Bannock also called their children home for a few weeks last fall after student clashes resulted in some injuries. Five students eventually were convicted of charges relating to those fights.

Allen said police plan to continue patrolling the campus to quell any fights that might break out. He said three students had been suspended for two weeks as

a result of disturbances reported early this week.

Two officers were injured in a disturbance Monday when the windshield of their car was hit by rocks.

McKay said the people associated either with the school or the Indian task force indicated that arguments over funding may have been partially to blame for the student unrest.

"It was never the intention of the legislative committee here that the money was to be used for one tribe," McKay said.

He said some reports indicated members of the Navajo tribe felt money for the school had been taken by the Bureau of Indian Affairs at the expense of some of their programs.

He said a hearing with the Indian commissioner is set for next Tuesday with budget hearings for the school and other Indian programs tentatively scheduled for March 17-18.

Statement Issued on Indian

Feather Use

WASHINGTON (UPI) — The Secretary of Interior has issued a policy statement saying Indians can use protected bird feathers and their parts but will not be allowed to kill, buy or sell the birds or feathers.

Secretary Rogers C.B. Morton emphasized that American Indians may possess, carry, use, wear, give, loan or exchange among other Indians all federally protected birds as well as their parts or feathers without fear of federal prosecution.

But Morton said the Department of Interior will continue to enforce federal laws prohibiting the killing, buying, or selling of eagles, migratory birds or endangered species. Morton made reference to legitimate sources of feathers and parts such as the Pocatello repository where dead birds are stored for alter distribution. He said the facilities have not been fully utilized and efforts will be made to distribute the parts to Indians to encourage their tradition, culture and religious activities.

Indian Revisits Wounded Knee  
WOUNDED KNEE' SD. (UPI)

— Sioux Indian Dick Wilson opposed the American Indian Movement's 1973 occupation of this historic battleground, and he patrolled the area to make sure there would be no commemoration of the event.

Indian Right to Hunt Upheld

WASHINGTON (UPI) — The Supreme court says Washington state must honor an 1891 agreement with the Colville Indians which allows tribe members to hunt and fish on a million acres of land forever. In the 6-3 decision *We*, Justice William Brennan Jr. said two Colville Indians, Alexander Antoine and his wife, should not have been convicted for hunting deer out of season. They were hunting in a section of the old Colville Reservation.

## Morton issues policy statement on Indian use of bird feathers

Secretary of the Interior Rogers C. B. Morton today issued a policy statement concerning Indian cultural and religious use of migratory bird feathers and parts. Following is the text of the statement.

"I am aware that Americans are presently experiencing uncertainty and confusion over the application of Federal bird protection laws to Indian cultural and religious activities. Apparently, this confusion and concern may have resulted, in part, from this Department's enforcement activities under such laws. This statement is intended to clarify the Department of the Interior's responsibilities and intentions, and to ease the minds of American Indians.

"The Department of the Interior recognizes the unique heritage of American Indian culture. It also recognizes that American Indians have a legitimate interest in expressing their cultural and religious way of life. At the same time, both the Department of the Interior and American Indians share an additional responsibility to conserve wildlife resources, including federally protected birds.

"As a result of meetings between agencies of the Department of the Interior, the Association for American Indian Cultural and Traditional Activities, and others, I can assure American Indians that our policy is to permit them to engage in the following activities without fear

of Federal prosecution, harassment, or other interference.

"1. American Indians may possess, carry, use, wear, give, loan, or exchange among other Indians, without compensation, all federally protected birds, as well as their parts or feathers.

"2. American Indians who wish to possess bird feathers or parts to be worked on by tribal craftsmen for eventual use in Indian religious or cultural activities may transfer such feathers or parts to tribal craftsmen without charge, but such craftsmen may be compensated for their work.

"However, the Department of the Interior will continue to enforce against all persons those Federal laws prohibiting the killing, buying or selling of eagles, migratory birds, or endangered species, as well as those laws prohibiting the buying or selling of the parts or feathers of such birds and animals.

"I encourage American Indians to express their identity and to freely pursue their cultural and religious practices. At the same time, I encourage them to support the purposes of the Federal bird protection laws. There is much work to be accomplished to further clarify the rights and obligations of American Indians with respect to Federal bird protection laws, and special efforts will be made to conduct a two-way education process between Government employees and Indian communities. In addition, we have agreed to work

in a spirit of cooperation with the Association for American Indian Cultural and Traditional Activities, and other interested Indian representatives, in order to harmonize the policies, practices, and procedures for enforcement of the Federal bird protection laws with the legitimate needs of Indians. This includes review of Federal regulations, with probable changes where the legitimate needs of American Indians can be legally recognized without harming federally protected birds.

"In this regard, one area of discussion should be the possibility of American Indians sharing with Federal officials the responsibilities of wildlife management and enforcement through the adoption of tribal ordinances designed to conserve federally protected birds.

"In the past, one problem has been that legitimate sources of feathers, which might have been available to the Department for distribution to American Indians, have not been fully utilized. We are presently developing better procedures to collect and distribute eagle feathers from the Fish and Wildlife Service repository at Pocatello, Idaho, where feathers of eagles found dead are stored. In addition, we will make an effort to distribute the feathers and parts of other migratory birds to Indians.

"I hope that this statement will help to take away the uncertainty and confusion presently experienced by American Indians.

## News Capsule

### Farm study grant approved

Approval of a \$50,000 grant to help study the feasibility of establishing a tribal farming enterprise on the Fort Hall Indian Reservation in Idaho was announced today by the Economic Development Administration, U.S. Department of Commerce.

Officials of the Shoshone-Bannock Tribes, with headquarters at Fort Hall, are considering developing a tribal farming program as a means of creating jobs and increasing incomes for residents of the reservation.

They anticipate that a tribal farming operation would provide the Indians with increased income and additional jobs.

The study approved today will include a market review, a land appraisal, an appraisal of leasing policy, a financial analysis of the proposed tribal farming program and the preparation of a management and operation plan.

The Shoshone-Bannock Tribes of the Fort Hall Reservation will provide \$16,700 to complete the \$66,700 total cost of the project.

### Federal aid program regulations announced

Proposed regulations that would coordinate Federal financial aid programs for American Indians attending institutions of higher education were announced today by HEW Secretary Caspar W. Weinberger.

The new regulations would coordinate these college-based Federal programs — the College Work-Study (CWS), the National Direct Student Loan (NDSL), and the Supplemental Educational Opportunity Grant (SEOG) — with grants from the Bureau of

Indian Affairs (BIA) for those Native Americans eligible for both types of assistance.

The proposed regulations, published in today's Federal Register, state that the BIA grant is intended to be supplemental to all other forms of aid. Since aid from all sources may not exceed a student's need, the student financial aid officer would be responsible for reducing one or more components of the financial aid package, if necessary.

### Otoe-Missouria land cited for federal job program

Otoe-Missouria Tribal Trust Lands in Oklahoma have become eligible for Federal financial assistance in planning and carrying out projects to help create new jobs, it was announced today by the Economic Development Administration, U.S. Department of Commerce.

The Otoe-Missouria trust lands were designated as a redevelopment area under provisions of the 1974 amendments to the Public Works and Economic Development Act.

The Otoe-Missouria lands are located in Noble County.

As a redevelopment area, the trust lands are eligible for the full range of EDA benefits. These include:

— Grants and loans to help build public facilities to encourage long-range economic growth.

— Loans and guarantees to encourage private enterprise to expand and establish job-generating operations.

— Planning and technical assistance to help overcome problems blocking growth.

Designation of the trust lands was requested by the Otoe-Missouria Tribal Council, Post Office Box 1382, Shawnee.

Council officials are working to create new jobs and increase incomes for the unemployed and underemployed through the development of tribal resources.

### Seminole aquaculture project aided by EDA grant

Approval of a \$101,000 grant to establish an aquaculture project and create jobs for unemployed workers on a Florida Indian Reservation was announced today by the Economic Development Administration, U.S. Department of Commerce.

The Seminole Tribe of Florida, Inc., with offices in Hollywood, will use the Federal grant to construct catfish rearing ponds and related facilities on a 25-acre site on the Brighton Reservation.

In addition to the ponds, the work will include installation of a water-distribution system, a service building and access road.

Brighton Reservation is located northwest of Lake Okeechobee in Glades County. EDA approved the fish-farming project following an EDA-funded study of existing resources to help diversify the farm and livestock-production economy of the reservation.

Tribal officials report that the existing industries, along with the production of traditional Indian arts and crafts and tourism, do not provide enough jobs for tribal workers. They expect the fish farming and marketing activities to help reduce the high rate of unemployment on the reservation.

The EDA grant will meet the total cost of the project.



# Everything's Windy The talented West



Windy Felt

By Pat Begay

Mildred "Windy" Felt, a Navajo, born in Shiprock, N. Mex. is a valuable and important part of the Indian Personal Services at BYU.

"Windy" — a name given to her by an Indian student — started school in Churchrock, N. Mex. Her junior high and high school years were spent in California where she graduated from Chula Vista High School.

Windy is a hard-working young lady, and in spite of the load she carries, she has a quality of having a "neat" appearance at all times. She credits that to a San Diego cosmetology school that she attended during her senior year in high school for developing a part of that quality.

The remainder of the credit goes to a year she spent in Michigan. There Windy learned the importance of Relief Society. "Relief Society is a real preparation for young ladies to take advantage of," she observed. Windy held several positions in her Michigan branch including Relief Society chorister, teacher, and secretary. That year was a spiritual and uplifting time, she adds. It was a time to grow in the gospel.

In this young lady a willingness to serve and to take the challenges given to her is instilled. This is characteristic of missionary service and Windy has made use of this special quality by fulfilling a two-year mission in the Southwest Indian Mission.

After her mission, Windy attended BYU and was graduated in the spring of 1973 in elementary education. A year after graduation, she acquired the title of Assistant Coordinator of Indian Personal Services, a title she holds today.

Windy enjoys her job which covers employment information, tutoring, counseling, and recruitment. She receives many calls and visits from Indian students with problems of all kinds.

Windy is always willing to help, to listen, and to give advice. Her biggest joy is to be of service to her Lamanite brothers and sisters.

"People can find success and happiness, if they listen to the counsel of their leaders and are willing to take opportunities," counseled Windy. "Through their involvement and service to their fellow man, they can gain a strong testimony that will help direct them in whatever mission they are called to undertake."



Indian week chairman, Tony Schuerch, presents President Kimball with a bolo tie to signify the prophet as the new honorary chief.

By Phil Summers

Queen, counselor, missionary, teacher, student — these are roles played by Clara Lynn West.

Clara Lynn was raised on the White Mountain Apache Reservation and since high school has involved herself in several activities.

While attending Snowflake High School in Arizona, she was active in student council, cheerleading, counseling, and even wrote plays for Indian students. Her first "crown" was that of prom queen.

After graduating from high school, she received a mission call and served in the Southwest Indian Mission both in Chinle and Shiprock, Ariz. and Laguna, N. Mex. In Laguna she was called to be the president's representative and in this capacity visited and assisted missionaries with their

problems.

Next, came the teacher role. Clara Lynn taught English and physical education and served as a counselor for Indian students at Showlow High School. While there, she also served as a stake missionary. At this same time, she had also won the title of rodeo queen.

Since enrolling at BYU, Clara Lynn has represented the Indian student body as Miss Indian BYU 1974-75. In 1973-74 she served as first attendant to Miss Indian America and reigned as co-Miss Indian America in 1974-75.

Perhaps Clara Lynn's greatest asset is the sweet spirit she radiates. She possesses a depth and purity of spirit. Clara Lynn recognizes the source of her strength and feels that the most important thing in her life is her relationship with the Lord.



One of her future goals is to open up a shop of her own, trading, selling, and buying Indian articles.

## All in the Family

It's all in the family for the Taa Ni Hi.

The Navajo phrase can be translated as "just us" and "just us" equals a package of related talent from Shiprock, N. Mex.

The singing group has more in common than talent. All four members are Navajo and all are seniors at BYU.

Stella Clah began singing in seminary programs, MIA functions, youth conferences, and stake talent nights. Here, she was a member of the Lamanite Generation, but now concentrates on singing lead and second for Taa Ni Hi. She is an applied sociology major.

Following in Stella's footsteps is her brother Herbee. Also a sociology major, he developed his singing talents much the way she did, but added the guitar to his musical talent.

But the talent in the Clah family doesn't stop there. There is another sister, Anna. She has been transplanted into the Benally family but the Clah talent still abounds. Adding another dimension to the store, the family relations major not only plays the



guitar, and sings, but she plays the piano as well.

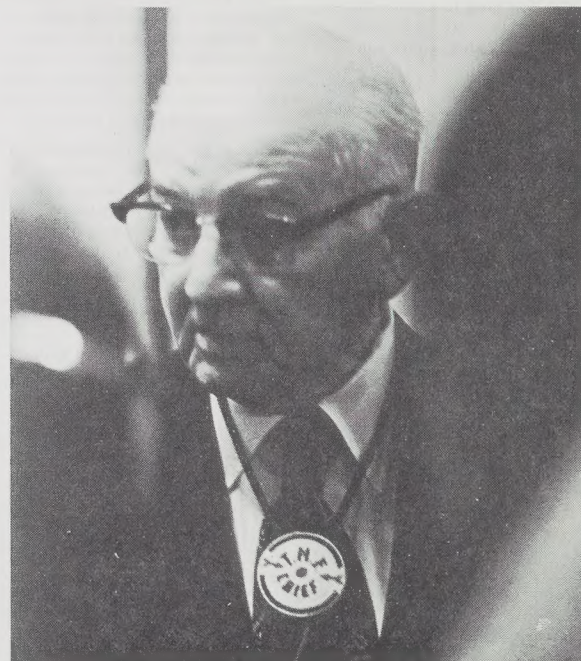
Finally, there is Jimmy Benally, husband and brother-in-law. His major fits his personality — all recreation. Jimmy serves as the M.C., resident comedian, and even contributes his singing voice.

Taa Ni Hi toured the New Mexico-Arizona mission for ten

days during the Christmas season.

Coming up on April 12 is their biggest opportunity yet. Taa Ni Hi is slated to perform in the Las Vegas Convention Center for a fund-raising event. Such well-known performers such as Wayne Newton are also scheduled to perform.

## President Kimball named new TMF Honorary Chief



The new Honorary chief.



Arts and Crafts Display

Indian women participate in Women's Week festivities

"Blossoming of the American Indian Woman," was the theme for the Arts and Crafts display during Women's Week at the



Stepdown Lounge in the ELWC, Tuesday, February 11. The theme was chosen to create an awareness of the blossoming of

the Indian woman. Today the Indian woman faces a world of high criteria, of changing professionalism, thus, she must be able to step into a new era of leadership.

The ASBYU Women's Office sponsored the display on American Indian women to emphasize the awareness of other women and also to honor Agnes Dills (President of North American Indian Women Association), who was a featured speaker for Women's Week Activities.

The display consisted of Indian jewelry, pottery, beadwork, war bonnets, Indian outfits, sandpaintings, bright colored blankets with unusual needlepoint.

In charge of the display was Glenna Jenks, assisted by Louella Tallbull and Edna Crane.



Coming up this month and next!

Bulletin Board

Running for office?  
TMF nomination  
requirements listed

A. To enter the preliminaries a petition must be submitted with at least five (5) names of members. Hand in petition to TMF office (172 BRMB). B. Candidates must have a platform for their respective office, I.E. Their purpose, their qualifications, etc. C. Candidates must meet other qualifications under the Tribe Constitution. D. EACH CANDIDATE MUST CAMPAIGN FOR OFFICE. CAMPAIGNING STARTS MARCH 17th. Primaries MARCH 17-21 Elections voting all day 21st From 8:00 a.m. to 5:00 p.m. BRMB LOUNGE Finals MARCH 24-28 Elections voting all day 28th From 8:00 a.m. to 5:00 p.m. BRMB LOUNGE Requirements for campaigning: Each candidate must not spend more than \$20.00; can have posters, buttons, fliers, programs, etc. Any questions; contact LeNora Yazzie, 377-7074.

TMF OFFICES NOW OPEN

- 1. President
- 2. V.P. Academics
- 3. V.P. Culture
- 4. V.P. Publications
- 5. V.P. Standard & Housing
- 6. V.P. Finance
- 7. V.P. Social
- 8. V.P. Sports
- 9. V.P. Current Indian Affairs

Qualification for office under the Constitution: must possess a grade point of 2.00 for all University credits cumulative to the time of nomination, or a 2.5 gradepoint average for one semester prior to nomination.

Miss Indian BYU  
pageant date set

The annual Miss Indian BYU pageant, sponsored by the Tribe of Many Feathers will be held March 28-April 4. All eligible Indian coeds are invited to participate in this event. Requirements include a 2.0 GPA or higher; must be at least a second semester freshman; must possess a thorough knowledge of Indian culture and current Indian affairs; must have good LDS standing or, if not a member of the LDS Church, should have a recommend from an official source. Participants will be judged on talent, poise, personality, and tribal dress. Applications should be submitted to the TMF office by 12 noon on March 19. For more information contact Milli Cody or Pauline Shepard.

How do I love thee?

We usually talk of keeping and fostering our cultures. In this regard, I propose that we have a poetry contest — love poetry. This idea is very timely also, we see lovers beginning to flourish. The contest is open to all BYU Indian students and poems can be submitted to Rodger Williams between now and the April 11 deadline. The work must be original and preferably in Indian thought. Here is a challenge for all Indian lovers, lovers, and lovers-to-be. "It is better to have had your heart broken many times, then to have never loved!" There will be big prizes.

MARCH						
16	17	18	19	20	21	22
Tribe of Many Feathers Primary Election					TMF social	
23	24	25	26	27	28	29
Final Elections					Young Mar-rieds social	
APRIL						
		1	2	3	4	5
Miss Indian BYU Pageant						
6	7	8	9	10	11	12
				Awards Banquet		
13	14	15	16	17	18	19
Finals					Graduation	

Men's team takes third place

The traveling men's basketball team has been busy collecting trophies for the trophy case. Recently they participated in the Ft. Duchesne Tribal Champions Tournament and defeated the Spotted Eagle team for third place.

In the Intramural program at BYU all three men's teams are undefeated.

The travelling team went to Ft. Hall, Idaho for a double elimination tournament. There were sixteen teams entered in the tournament. The TMF team brought back a consolation trophy.

Team members include Gary Manuel, Dee Baxter, Larry and Perry Yazzie, Frank McCabe, Marlin Mallahan, Ray and Larry Tracey, John Powless, Delford and Bryce Neaman, and coach Fred Echo Hawk.

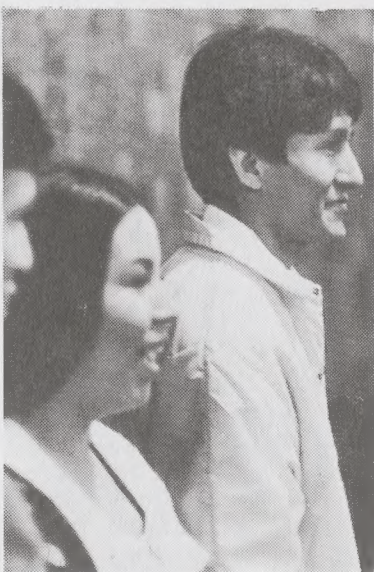


Fred Echo Hawk accents Trophy for TMF's traveling men's basketball team.

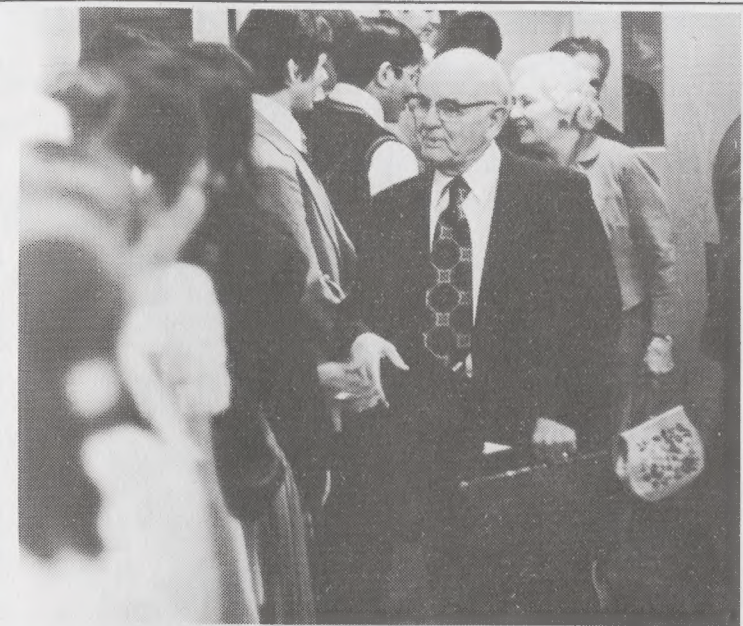




# Indi Week







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1975





# Concern areas of Indian education outlined

Henrietta Whiteman, director of the Native American Studies Program at the University of Montana, outlined the "concern areas" on Indian education in a speech Feb. 25 at the Varsity Theater.

"There is a failure to prepare students for college, intellectually, emotionally, and psychologically," explained Mrs. Whiteman, who is also a member of the board of directors for the National Indian Education Association. Consequently, students have a lack of motivation and poor study habits, she added.

She emphasized the importance of Indian parent involvement in the education of their children. "It is appropriate that we begin to control the education of those who are coming after us," said Mrs. Whiteman, a Cheyenne-Arapaho. She cited Rama, Navajo Community College, and the Rocky Boy School as examples of the beginning of Indian controlled schools.

"The Indian student is often taught by personnel insensitive and unknowledgeable to the

student's needs," she continued. "We must learn the backgrounds of those we teach." Mrs. Whiteman suggested pre-service and in-service training to help teachers learn the heritage of the students they are teaching and to stimulate a respect for the cultural differences.

"The curriculum in current educational systems is designed to emphasize cultural differences," Mrs. Whiteman observed. "It places stress on values in direct conflict with the Indian background. Aggressiveness, individual personal gain, outsmarting one another, verbal agility, and competition are alien to us as tribal peoples," she pointed out.

"Educational ideology must change," added Mrs. Whiteman. "A multi-cultural education built on traditional Indian values is needed. English should be taught as a second language," she commented stressing the need for bilingual education for Indian students. "Teachers must be knowledgeable and fluid in the language of their students."

Mrs. Whiteman emphasized the

need to accentuate the positiveness of the Indian culture and the contributions to American society. "The idea that America was an unmapped wilderness when the white man came is a fairy tale," she said. "We had superior concept of agriculture and a system of justice before the white man came. The pioneer ancestors learned more from us than they taught us."

Mrs. Whiteman listed several examples of the contributions American Indians have made in agriculture, medicine, and the influence they have had in government.

According to Mrs. Whiteman, the ideal American Indian is a warrior, a scholar, and a community activist. "The total Redman or Redwoman is one who can assume any role," she explained. He is warrior in that he is equipped with skills that assure Indian survival in a non-Indian world. As a scholar he has attained critical intellect, has an academic background in a certified, professional discipline, and is able to help staff agencies that affect our daily existence,

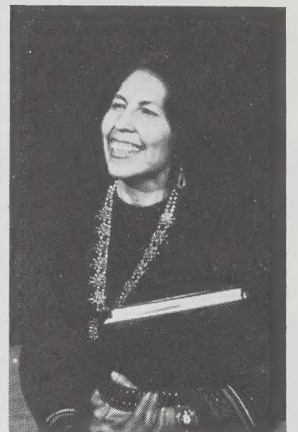
said Mrs. Whiteman.

"As a community activist—and I use the word activist as opposed to being passive—the total Redman will go from inactivity in the Anglo-American culture to the role of being a developer," she continued. "He is not a destructive militant, but utilizes energy and positive change to obliterate ineffective programs and replaces them with alternative solutions to meet the contemporary and future needs of society."

Mrs. Whiteman told Indian students that their spirituality, endurance, adaptability, and creativity have helped them to survive in a non-Indian world. She counseled them to follow Sitting Bull's advice to take the best from the white man's world and leave the rest behind.

She then recited John Wooden's "The Indian Ten Commandments":

1. Stay close to the spirit.
2. Respect one another.
3. Help one another.
4. Be honest.
5. Do what is right.
6. Keep healthy and strong.
7. Have reverence for the



Henrietta Whiteman

earth and all life. 8-Take care of yourself and don't depend on others. 9-Do you share of work for the good of all. 10-Cooperate for the good of all.

"The roots of Indian success are spiritual," she concluded.

## Seneca emphasizes need for educated Indian youth



Martin Seneca

Indian youth today need to become educated and competent to meet the challenges of both on and off reservation in a rapidly changing world.

This was the challenge issued to the Brigham Young University Indian students at the opening address of Indian Week by Dr. Martin Seneca, a BYU and Harvard graduate who is now director of tribal trusts for the Bureau of Indian Affairs in Washington, D.C.

"Indian communities need educated young people to take responsible positions both on and off the reservations," Dr. Seneca said. He pointed out, for instance, that the Navajo tribe needs 1,000 Indian teachers now but they are not available.

Federal and state agencies working with Indians have about 50 per cent of the jobs filled by

non-Indians because the agencies can't find enough qualified Indians to fill those jobs. Even on his own staff of 60 in Washington, Dr. Seneca reported, 40 positions are filled by non-Indians.

He told the students, "Stick with school, do a good job, and come back and help. The future of Indian people lies with the youth."

Dr. Seneca, a native of the Seneca tribe in western New York who earned his bachelor's and master's degrees at BYU and his Juris Doctorate from Harvard, reviewed the history of the land trusts, statutes, and executive orders established between the federal government and various tribes.

He pointed out that the reservations are trust lands set up by the Indians themselves, and they have all the rights of

sovereignty and self-government—even more autonomy than a state. Few acts of Congress, he added, have taken these rights away.

Since reservations are trust property, Dr. Seneca said that Indians need to be very careful about water rights, jurisdiction, natural resources and the land itself in dealing with the government or private citizens.

He explained a trust to students in these terms: "If you put \$100 in the bank and 10 years later asked for the money back and only \$100 was given you, then that is a breach of trust. The bank has used your money for those 10 years without proper remuneration."

He compared this with some of the trust situations between the U.S. government and some Indian tribes that have caused considerable ill-will during the past century.

### Jess Hinkle

## More aggressive Indians needed

Delaware Indian Jess Hinkle, president of Del Webb International, told BYU Indian students Thursday night (Feb. 27) that the Indians need to be more aggressive and learn to take advantage of their national advantages.

Hinkle spoke during BYU's Indian Week. He stated that being an Indian has been an advantage to him in the business world.

Being different made him more noticeable, and thus made it easier for him to make his opinions and feelings known, he said.

Hinkle said that in all his years as a corporate executive, no Indian ever came to him to ask for a job. He said that Indians need to develop more aggression and self-assurance in order to get their

due in the white man's world.

Hinkle encouraged the Indian students to look at their brown skin as an advantage rather than a hindrance. He told of how, as President of the corporation, he has heard people ask, "Who is that big Indian?" and he is pleased to hear the reply "That's the boss."

"I'm proud to be an Indian. I wish I were full blood," said Hinkle, who is only half Indian.

When a student asked him how to solve the conflict of the traditional Indian teaching that it is more desirable to be cooperative and passive than aggressive, he replied that here was no conflict in being competitive and still being gentle, agreeable and flexible.

Another question during the

question and answer period following the speech was "What do you see in the future for the Indian?" Hinkle replied "What do you want? That's what you will get."

"Haven't you ever experienced any failure in your life that discouraged you?" asked another Indian student.

Hinkle's reply: "Of course I have. Many times. But I'm not going to stop. If I get fired tomorrow from my job, I wouldn't quit fighting to be better than the others."

In answer to an earlier question as to what had inspired him to his success, he said that he felt in his youth that he had been "put down," and he had a desire to show that he was as good as anybody else.



Jess Hinkle





Miss Indian America

## Miss Indian America expresses optimism for Indian future

Despite social problems of alcoholism, suicides, and self-image among Indian tribes throughout the nation — there are many signs of improvement in the future for Native Americans.

This observation was made Thursday during Brigham Young University's Indian Week by Miss Indian America, Claire Manning, a Shoshoni-Paiute from Owyhee, Nev.

"Key to improvement is Indian educators who are badly needed to help fortify the youth in culture and recreation — and to have someone to look up to in his own race," Miss Manning said.

She pointed out that many efforts are being made on local tribal levels to overcome the effects of alcoholism in the Indian

community. "But there is much room for improvement there, too."

Suicides are high among some Indian tribes, apparently stemming from social problems as well as the poor image created about Indians in history books, novels, and motion pictures. Corrections are being made to point out the good of the Native Americans and their early chiefs, she added.

"Our ancestors lived for the unborn — and now we must do the same thing for our own unborn. We must rekindle the spirit of pride of our ancestry — not be ashamed. We must take that which is good from the non-Indian culture and adapt it into our own society without

destroying it," Miss Indian America said.

Accompanying Miss Manning for their brief visit to the BYU campus last week was her chaperone, Mrs. Carol Anderson. She is of the Sioux tribe and resides in Sheridan, Wyoming. She devoted her time to the Miss Indian America Pageant by serving as the chaperone to the Queens as they travel throughout the country. She has a family of three children.

They both expressed their thanks for a really nice visit.

During the week Miss Indian America placed first in the Women's Dance at the Special Social Wednesday night and received a turquoise necklace.

## NARF protects Indian rights, lands, resources

In a speech Feb. 27, John Echohawk, director of the American Native Rights Fund, a national law firm for Indian rights in Boulder, Colo., pointed out how the federal government oftentimes has a conflict of interest pertaining to Indian lands.

"The federal government has ignored pleas for so long about breaches of trust between the government and tribes that it could be considered one of the biggest ripoffs in history.

"Lobbies, especially from the West, are keeping some Indian rights from being implemented," Mr. Echohawk said.

He pointed out that Native American Rights Fund was organized in 1970 with just three attorneys to clear and protect sovereign Indian rights. Now with 16 attorneys, seven of whom are Indian, NARF's major priorities are centered especially in protecting reservation natural resources. About 80 per cent of their requests for legal aid must be turned away for lack of funding.

Mr. Echohawk reported several examples in which his

organization had been successful in winning cases, such as the Pyramide Lake water case near Reno.

Other fights have come in forcing then President Nixon to release impounded funds in 1972 to help Indian education, allowing an Eskimo-operated borough on the north slope in Alaska to tax the oil companies, and fighting the San Juan School District in southeast Utah to release funds for Indian education.

The lawyer said that the Central Utah Project will be taking water from the Utes in eastern Utah and bringing the water to the Wasatch Front valleys.

He is optimistic about the recent appointment of an American Indian Policy Review Commission that will study laws pertaining to Indians and make recommendations two years from now.

"I'm optimistic about the commission, but not optimistic about what the Congress will do with those recommendations," he said.



By Vickie Cox

Four women led workshops at the Agricultural-Home Management Conference sponsored by the Institute of Indian Studies at BYU on February 25-27 during Indian Week. Anna Benally, senior in Family Studies; Alice Many Goats graduate in Family Economics; Louella Tallbull, graduate in Home Economics Education; and Evalina Williams, senior in Home Economics Education presented workshops to Indian wives and mothers representing the United States and Canada.

Conference delegates began last spring to plan specific topics to be discussed at the workshops. Carolyn Garrison, instructor in the College of Family Living and Director of the Home Management portion of the Conference and of the Institute of Indian Studies selected the workshop leaders from Indian

## Family living Majors present workshops

women enrolled in the College of Family Living who had practical and professional training in these areas. Workshop topics were chosen to improve the skills and knowledge of Indian homemakers when they returned to their own homes, families, and friends after the conference.

Delegates learned health rules and skills from Louella Tallbull in the workshop entitled, "Health is Happiness." Steps for correctly washing hands, making a portable waste bag, making a bed rest, and cleaning and using a thermometer were demonstrated to the women.

Anna Benally presented shopping tips to help the women be wise consumers. Information given on the labels of canned goods was explained and the women were encouraged to use this information while shopping. Mrs. Benally also demonstrated that the price of a product does not indicate the best choice.

Evalina Williams gave the women matches to burn fabric samples. The effect of heat on fabric in the family's clothing was shown. Methods for removing problem stains that were common were also discussed.

Complete and incomplete protein foods were presented by Alice Many Goats. Demonstrations were given of incomplete proteins that could be paired and provided complete proteins.

Indian women left the Home Management Conference with new skills and knowledge. They return to their homes eager to apply this knowledge. Louella Tallbull, Anna Benally, Evalina Williams, and Alice Many Goats are not only improving their lives with the concepts they learn in their family living classes, but are sharing it with their people, even while at Brigham Young University.

## Agriculture (continued from page 1)

of the Sac and Fox tribe in Oklahoma City.

While the women were involved in the fashion show, the men attended classes in "Diseases of Livestock," "Fruit Production and Pruning," "Livestock Cross Breeding," and "Weed Control."

Later, both groups attended an alcohol prevention workshop where they were shown a series of filmstrips and posters produced by the university to assist the Indian people in overcoming alcohol problems.

Wednesday evening, the conference guests assembled at an Honors Banquet, and John Rainer, Sr., director of American Indian Scholarships at the University of New Mexico, acted as master of ceremonies.

Four outstanding Indian people were honored by the Institute for their "above and beyond the call of duty" contribution to the Indian people.

Those honored were Mrs. Agnes Dill of Isleta Pueblo; Martin Aguilar, San Ildefonso Pueblo; Mr. Joe Bear, Northern Cheyenne; and Mr. Grant Fox, Standoff, Alberta.

On Thursday, there were classes for the men in "Effective Crop Planting Skills in Crop Production." Participants were told that the word "production" means there has to be "input, work, and care" before one can realize an increase in crop yields and improved livestock production.

Steps outlined by Dr. Farnsworth for effective crop planting, crop production, and harvesting included: Preparation of land and seedbed; adequate soil fertility; timely seeding; proper application of water; effective weed and pest control; plant population; and skillful harvesting at the proper time.

Dr. Phil Shumway of the BYU Animal Science Department spent

some time giving helpful tips on cattle, sheep and hog production.

Meanwhile, Indian women attended classes of fabric care and selection taught by Evalina Williams of Provo, Utah. Mrs. Williams explained the various qualities of different fabrics, including which material is fire retardant, and useful information about how to save money in the purchase of clothing.

Another helpful program was presented by Alice Many Goats of Navajo Mountain, Tonaiea, Ariz., in which Indian women received pointers on food preparation and food storage.

Thursday evening, the group attended a banquet sponsored by the Indian students on campus where they heard Mr. William Canty speak. Mr. Canty is a respected Indian leader from San Luis Valley, Colo., who has made significant contributions to the Indian people of Colorado.



(l-4) Lenora C. Red Elk, Poplar, Montana; Veronica Shade, Cardston, Alberta, Canada; Berdina Kodaseet, Bethan, Oklahoma; and Eva Marcie Mitchell, Sante Fe, New Mexico, were just a few of the 150 participants at the Fourth Annual Agricultural and Home Management Conference held at BYU. Here the group watch Evalina Williams of Provo, Utah, as she demonstrates the proper care and selection of fabrics.



## Indian patriarch stresses love for Indian youth

Highlighting the festivities of Indian Week was the banquet held Feb. 27, under the direction of Janice Perry, banquet committee chairwoman.

The banquet was attended by some 600 students, faculty members, special guests, and visitors.

Recognition of distinguished guests and members of the Indian Steering Committee who planned and co-ordinated Indian Week activities were the first items on the agenda. Presentations were made to the speech, essay, and poetry contest winners, as well as to outstanding artists, craftsmen, and silversmiths.

Claire Manning, Miss Indian America, then presented an Indian song dedicated to the royalty.

The featured speaker for the evening was William Canty, the first Indian patriarch in the Church.

He is a member of the Catawba Tribe and serves as the patriarch of the La Jara, Colo. Stake.

Brother Canty was introduced by John Maestas, chairman of the Indian Education Department. He was described as a man of success, humility, and with a great love for Lamanite youth. Bro. Canty's eagerness to learn and his confidence to overcome his weaknesses helped make him a success.

"You may have had the same feelings I have had, that you couldn't do anything, that you are just an Indian and nobody cares for you, or that the white man doesn't like you," Bro. Canty told the students. "But you're not just plain Indian kids," he emphasized. "You are choice spirits sent to this earth when you are most needed."

Throughout his talk, he stressed his love for the youth and gave a

testimony of his work as a patriarch for the Church.

The remainder of the program, under the direction of "Big Al" Armenta, featured the talents of current and former BYU Lamanite students.

Arlene Williams rendered her own song "Beautifully over Us" and lead her all-Lamanite primary choir in singing "Little Baby Ducks." Paul Enciso performed a solo with his wife Trina accompanying him with sign language.

Martha Chavez "Wowed" the audience with her version of "Betcha-by-Golly-Wow." Bimmer Jones, her brother Hugh, and group favored listeners with "Like Unto Us."

The Lamanite Choir contributed several numbers and ended with an Indian chant while Glenna Jenks added graceful sign language.



Miss Indian BYU and Bro. Canty share an emotional moment following the presentation of an eagle fan to the patriarch.

## Prophet lunches with Indian student leaders and guests

Before the Prophet's address to the general Indian Student body and guests, he had a special luncheon with the Tribe of Many Feathers Executive Council along with the Indian Week Steering Committee and special guests attending the Agricultural Conference.

President Dallin Oaks conducted the luncheon recognizing everyone present.

Some members of the Lamanite Generation presented a short program for the people present.

The prophet commented briefly about his Sioux name and how proud he was of it. He also stated how happy he was to be among the Indian people, and he was eagerly looking forward to his speech afterwards.

There were about 150 invited guests present at the luncheon.

President Oaks read letters of good will from Governor Rampton, Senator Jake Garn and Morris Thompson expressing their hope of a successful Indian Week.

The T.M.F. Executive Council and members of the Indian Week Steering Committee had an opportunity to meet briefly with

the President of the church and his wife after the luncheon. Tony Schuerch presented President Kimball with the honorary chief bolo tie. Mrs. Kimball was

presented with a pottery dish after which the Indian students and guests of the University were able to hear the Prophet's message in the DeJong Concert Hall.



President Kimball meets with Indian students following luncheon

An eagle fan was presented to William Canty as a symbol of recognition of his example of the Indian Week theme, "Spiritual accomplishment and in Roots of Indian Success."

## California's Kashia-Pomo group spotlighted in traditional dancing

A dancing group from the Kashia Pomo tribe highlighted traditional dancing performances during Indian Week at BYU.

The California tribe was among several tribes throughout the United States represented during Indian Week activities, and was the first group from the Golden State to perform Indian dances here.

The Pomos performed traditional dances for a capacity crowd in the Varsity Theater on Feb. 26. The "big head," a dance originated during the inauguration of new spiritual leader and named for the large, flat headdress worn

by the dancers was included in their program. The women's "pink dress," "kerchief" and the men's "feather" dances were also performed.

The dances and the dancers' costumes were kept plain and simple as dictated by tradition.

Dancers included Chuck Pinola, leader, Gladys Gonsalas, Elsie Pinola, Verna Pinola, Lorraine Pinola, Lester Pinola, Randy Pinola, Terry Smith and Wayne Marrofo, Jr. Singing for the group were Louise and John Smith, Frank Pinola, and Beverly Marrofo.



## Concert presented by Generation

The popular Lamanite Generation presented a pillow concert at BYU in conjunction with Indian Week. The Feb. 25 program drew a crowd composed mostly of Indian students and Indian guests.

Traditional, as well as modern songs and dances by Indian students from BYU were presented.

Contemporary Indian songs performed included the famous "Go My Son," "I Walk in Beauty," and "Desert Flower," all

written by BYU students.

Featured Indian specialty numbers included Chuck Blake and his rope and whip acts; six colorful war dancers in full costume, and Tony McCabe and LeRoy Chavez using 22 hoops in the fast-rhythm hoop dance.

The trio of Martha Chavez, Susan Seneca, and Cynthia Stewart sang "Laughter in the Rain." Ken Sekaquaptewa sang "Navajo Baby," and Milli Cody lead "Go My Son."

Songwriter-singer Carnes Burson

was featured in several numbers, and Navajo Ramona Nez performed a special novelty song and dance number regarding cowboys and Indians with a new twist. The Lamanettes dance team also performed.

Included in the show was a Polynesian and Latin American section featuring Zeke Sanchez, the "Taco" comedian; Martha Chavez, the Mexican "songbird"; and Ginger Lei Kaanapu, a Polynesian dancer.



## Mabel Harris' designs highlight Indian fashion show

Mrs. Mabel Harris, well-known for her Wana-tua Indian designs spoke several times during her presentation of the warm feeling she felt. "It gives me a warm feeling to see young people seeking a better way of life with an education," Mrs. Harris said at the beginning of the second half of the fashion show Wednesday, February 26th during Indian Week.

The fashion show began at 2 p.m. in room 347 ELWC and

consisted of traditional dresses modeled in the first half and the contemporary designs of Mrs. Harris modeled in the second half.

Traditional dresses were modeled by Miss Indian B.Y.U., Millie Cody, Navajo; First Attendant Sunny Kerchee, Comanche; and Second Attendant, Janet Simonson, Shoshoni-Bannock. Special Indian Royalty guests also invited to model traditional Indian dresses were Miss Indian America, Claire

Manning, Shoshoni-Piaute; Miss Eastern Navajo, Christine Toledo; and Miss Indian New Mexico, ReNae Cooper, Mescalero-Apache. Other guests were Janie Rodriguez modeling a dress worn by an Indian tribe in Mixleco-Zapoteca, Mexico, women from Roosevelt, Utah enrolled in a COP project with BYU, modeled Ute dresses; a Special world dress of the Pomo tribe; and a Maori dress from the Polynesian club.

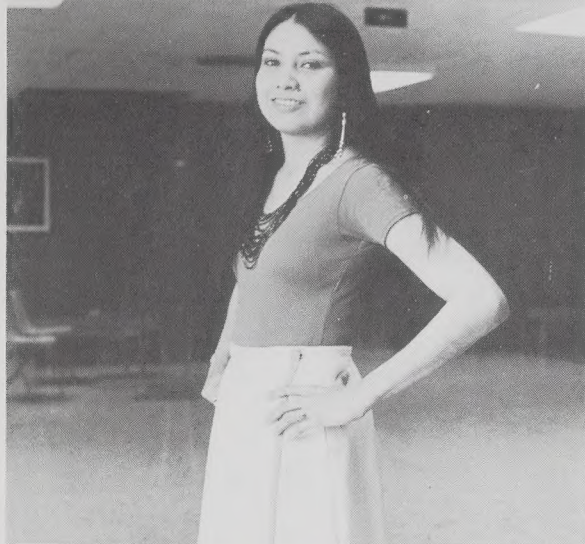
Jessica Rojas was the moderator of the traditional dresses and in charge of the entertainment. Other co-chairman for the fashion show were Louella Tallbull the co-chairman of contemporary models and Renee Kalama, the cochairman of hostesses. Fashion show chairman was Vickie Cox.

Mrs. Mabel Harris, of Oklahoma City is a Sac & Fox Indian. Her show consisted of two traditional Sac and Fox dresses and was completed with contemporary designs using her own tribe's traditional dress as the inspiration for her creations. She thanked the models and commented how the models help to make her dresses. The BYU women modeling were Marilyn Issacs, Deanne Crowfoot, Ruby Yellowman, LaVerna Bileen, Janet Simonson, Sunny Kerchee, Milli Cody, Sharon Paigan, Jonny Stiffarm, Althea Graham.

Many of her dresses were created especially for the B.Y.U. showing. Mr. Harris is involved with the business portion of Mrs. Harris' designs as well as designing



Milli Cody models an applique shirt.



Sunny Kerchee models a shawl wrap-around skirt.

## TMF social features tri-cultural exchange

Students in the halls of the Richards Physical Education Building were interrupted by a band of Indians. Not the type that were on the war path but those that just enjoy singing and dancing.

A cultural exchange was started Wednesday night, Feb. 25, with the Polynesian dancers performing before a large crowd. Under the direction of William Kelly, the dancers performed many dances from the rough and tough dances of the men to the soft, graceful dances of the ladies.

The Chicano Students of the Mexican American Student Coalition participated in the

inter-tribal dancing. The Latin American folk dancers under the direction of David and Raul Burtron did several Mexican dances from the northern area bordering on the U.S. The Revolutionary spirit of 1910 was also typified. The Chicancos were happy to participate in whatever way they could.

Special guests of the Home Management Agricultural Conference were in attendance in addition to Miss Indian America, Claire Aca Manning; Miss Eastern Navajo, Tina Lopez; Miss Indian New Mexico, ReNae Cooper, and Angas Dills, President of NAWA.

The evening was climaxed by the men and women dance competition. Winners in the men's section were Bryce Neaman, Chuck Littlecreek, and Delford Neaman. In the women's contest, Miss Indian America was the winner with the first runner-up being Jody Kodaseet, Velvet Bearcub (also Miss Fraiser) was the second runner-up and Pat Benally was the third runner-up.

When the social was over, the dancers and spectators were able to regain strength from the refreshments that were served under the direction of Linda Azure.

## Indian Kitchen

### Savory Lamb stew

2 lbs. Boneless Lamb Shoulder  
1/4 Cup Flour  
3 Tablespoons Vegetable Oil  
1 Large Onion, chopped  
1 Clove Garlic, minced  
3 Cups Water

1 Can (1 lb.) Tomatoes  
3 Teaspoons Salt  
1/4 Teaspoon Pepper  
3 Large Carrots, pared  
3 Stalks celery  
2 Medium Potatoes, Pared

Cut lamb into one-inch cubes; dust lightly with flour. Heat oil in a four-quart saucepan. Gradually add lamb and brown on all sides; remove. Saute' onion and garlic in drippings until soft. Add browned lamb, water, tomatoes, salt and pepper. Cover; heat to boiling. Reduce heat, simmer for thirty-five minutes. Cut carrots and celery into one-half-inch slices, potatoes in two-inch cubes. Add to pan, simmer until meat is tender, about twenty-five minutes. Serves six to eight.

## Fill our cup

Brown young faces looked up  
And one young said, "Fill my cup."  
Out came my bag to pour the water  
A few drops left but what the matter.  
Sparkles came to eyes which were dim,  
Mine too, for I had a chance to magnify Him.

Another brown face looked up  
And said he, "Fill our cup."  
As he held outstretched hands that were blistered  
"A piece of bread for my hungry young sister."  
Out came my bag to give them bread,  
Two pieces left but they had to be fed.

The last brown face looked up  
So said he, "Fill my cup."  
As I picked up and put him on my knee  
I caught a glimpse of eternity.  
Sparkles came to eyes which were dim,  
Mine too, for I had a chance to magnify Him.

My days are numbered here on earth.  
As they were at beginning of birth.  
So many things I have seen  
And upon Him I have leaned.  
Sparkles came to eyes which were dim,  
Mine too, for I had a chance to magnify Him.

Jeri Carrell





# Winning speech: Spiritual roots of success

By Malofou M. Taosoga

Night was falling fast and the war was raging all around him. He was running out of fuel and suddenly a shell crippled the left wing of his plane. He knew he was going to die. Then he closed his eyes and with all the faith he had, he uttered these words, "O God, the Eternal Father, help me."

The next day Hugh B. Brown was visiting the Military base where this young pilot was stationed. He requested a special fast and testimony meeting for all LDS servicemen there. About 200 men gathered in the room where they held the meeting. But a strange thing happened during the blessing of the sacrament.

The blessing on the water went like this. "O God, the Eternal Father," then there was silence. He paused, remembering that he had used the same words the day before. And now he was thanking the Lord for his deliverance. Later, when he stood up to bear his testimony, he started by saying, "Brethren, when you come to a situation where man cannot help, ask the Lord."

It is with this attitude, and with this attitude only—of humility and complete dependence upon the Lord—that the spiritual roots of success may aid us in our flight through life.

What is success?

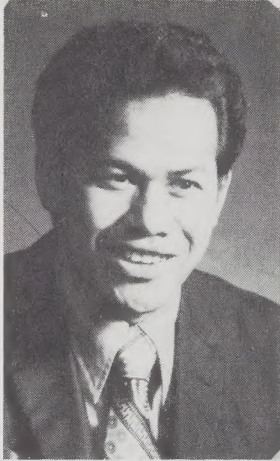
1. The dictionary defines success as the favorable termination of a venture.

2. John Wooden, the successful basketball coach at UCLA defines it as the peace of mind that comes from knowing you've done your best.

3. The third definition which I like best of all was given by a BYU education professor. He defines success as "the progressive realization of a worthy ideal." Knowing where you're going and moving towards that direction constantly. What then are the spiritual roots of Success?

First: The Knowledge that we are children of a wise and kind Father in heaven. That we are not evolved from apes or monkeys, but are spiritual children of God, created in His own image.

Second: Faith and trust in the Lord. Solomon in all his wisdom, wrote in Proverbs 3:5&6, "Trust



in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him; and he shall direct thy paths."

It is the same trust Nephi placed in the Lord that enabled him to declare, "I will go and do the things which the Lord hath commanded, for I know that the

Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Third: Fasting and Prayer: The Sons of Mosiah were very successful in all their doings because they cultivated these two spiritual roots well and used them in their daily lives. The power of prayer is the greatest power on earth. It can move mountains, calm the sea, heal the sick, and raise people from the dead. With fasting, the power of prayer is even greater. When we fast and pray, we place great confidence in the Lord and he has promised us that he will not leave us comfortless, that he will come to us. All we have to do is ask him.

Fourth: Giving Heed to the words of the Prophet of God. Our brother and friend to whom we listened on Tuesday is truly a prophet of God. There is only one such person on the earth at a time. He holds the keys of the kingdom of God while he lives on this earth. All instructions from the Lord for our good and blessing come through him. I

invite all of you to come and listen to our prophet's voice with open hearts—Trust in his counsel in all things.

Last but not least of the spiritual roots of success, is the love that our parents and families have for us. Many of us are far removed from our countries, our homes, and our loved ones. And when the going seems too tough and trials seem so great, this love will often come to our rescue—to challenge us, and to motivate us to greater heights of success.

Let us use these spiritual roots of success in all that we do in our daily lives—in our planning, in our studies, in our dealing with other people—in all that we do so we may be able to gain true success.

My dear Brothers and Sisters, in the end when we leave this life and return to our Father in Heaven, we cannot take with us the material things of this world. But I believe our Father in Heaven will be very excited if we bring with us just a lei of love for all mankind and a feather from an eagle's bed for our valiant testimony of Jesus Christ.

THIS IS TRUE SUCCESS!

## Winning poem

### "... of Indian success"

Our goal is to learn to love another soul,  
This is the way to make a heart of gold.  
Indians are sensitive and tender inside  
Though they show great courage and pride.  
There are spiritual roots of Indian success  
Indians will have their day of happiness

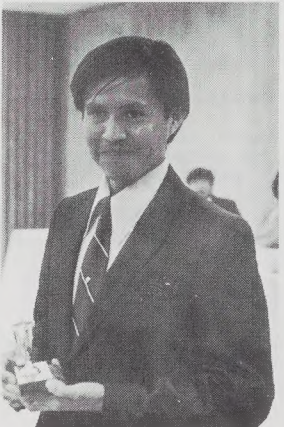
If one is to be counted as a man,  
He has to have the heart to understand,  
He must have the wisdom to do right  
And stay on life's greatest height.  
He must feel the spirit to reach upward  
Along with the humility to never go wayward.

Life is a gift from one called Great Spirit,  
What we do with this life, is our gift to the Great Spirit  
What do we know about this great God?  
This knowledge is not too broad.  
This little time in life flees by real fast  
That there's no time for procrastination to last.

If we can reach deep within ourselves  
If we can touch our inner selves,  
We will then know our true selves  
We will see our Godly selves.  
I believe in self-actualization  
That spiritual self-realization.

Here we sit on the edge of tomorrow,  
And in the dawn of today. But tomorrow  
Is not yet, yesterday is gone; today  
Is here, and today will not stay.  
We must not miss the potential each day brings.  
We must be awake to hear what the day sings.

Rodger Williams



## 3rd place poem

### Poems

By Sam Canyon

#### Turquoise Forever

There was turquoise in the past.  
There is turquoise in the present.  
There will be turquoise in the future.  
There will be turquoise forever

Don't worry, Babel!

#### Check Them Out

Check them out  
Check out that long dark brown hair  
Check out those long wranglers  
Check out those long boots  
Check them out

#### All Roads Lead To The Brimhall

Meet me at the Brimhall  
Meet me by the stairway  
Let's talk there  
Let's study there  
Let's sleep there  
Let's walk there  
"in beauty"  
Meet me at the Brimhall  
Meet me by the stairway

## 2nd place poem

### White as

#### a rose

White as a rose  
Someday we shall be,  
Your people, my people,  
One and all will be.

The darkness of our eyes  
Color of our skin  
Soon shall  
All pass away.

The molding of our hands  
Wrinkles on our face  
Whispering of the  
Wind telling us.

White as a rose  
Someday we shall be,  
Your people, my people,  
One and all are we.

Jeri Carrell



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